This same intellectual alertness was given a fresh outlet after the breakdown of the Ghetto. In the course of the nineteenth century, the energy and inventiveness which had previously been almost confined to Talmudical studies (with their philosophical and mathematical corollaries), or to the difficult task of earning a living through menial occupations, began to be turned to science in its wider sense* Jews now not only earned distinction but produced a few scholars who are the unchallenged leaders in their particular branches of research. The institution of the Nobel Prizes, as has been indicated above, provides some sort of index. Jews who were given that coveted award down to 1934 numbered at least seventeen (in addition to whom there were at least four half-Jews). Of the seven American prize-winners, two were Jews; and while the Jews do not exceed 1 per cent of the general population of the western world, they contributed 9 per cent (or, with the half-Jews, 12 per cent) of the Nobel Prize-winners. Numerically, they exceeded all but the French and Germans—several of whom, *per contra,* were Jews. (In fact, of the thirty-eight Germans who have been awarded Nobel prizes nine were Jews and one partly Jewish: while the case of two more is doubtful.) Proportionately, Jews were exceeded only by Scandinavians—but it must be recalled that the Nobel Prizes are a Scandinavian foundation. As will be shown elsewhere, a majority of the Jewish Nobel Prizemen received the

award (characteristically, it may perhaps be added) for services to medicine. Proportionately, the next highest number were rewarded for their services to the cause of Peace. There has been one reward for scenic art, and one for literature. The remainder were singled out for their services to one branch or the other of scientific enquiry in the more restricted sense.